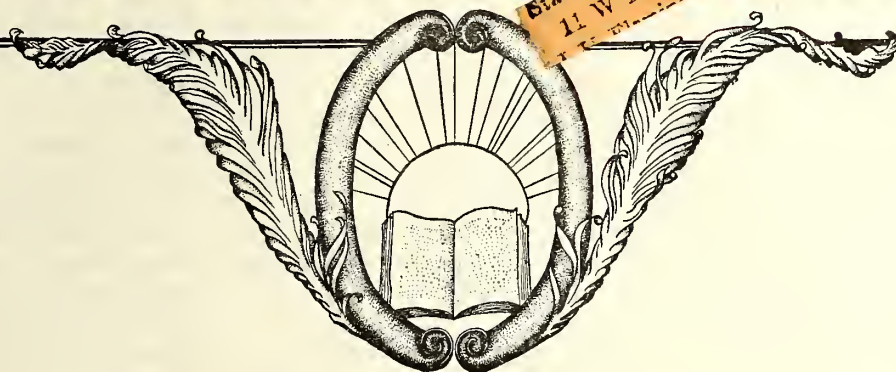


# The Christian Sun



J. O. Atkinson, Editor.

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No. 35.

## PUT IT FIRST.

The first message at the birth of Christ was a missionary message. (Luke 1:10).

The first prayer Christ taught men was a missionary prayer. (Matt. 6:10.)

The first disciple, St. Andrew, was the first missionary. (John 1:41.)

The first message of the risen Lord to His disciples was a missionary command. (John 20:21.)

The first apostolic sermon was a missionary sermon. (Acts 2:17-39.)

Christ's great reason for Christian love was a missionary reason. (John 17:21.)

The first coming of Christ was a missionary work. (Luke 4:18-11.)

The second coming of Christ is to be hastened by missionary work. (Matt. 24:14.)

Our Savior's last wish on earth was a missionary wish. (Matt. 28:9-20.)

And the last wish of the departing Savior should be the first wish of his returning children.

Put it first—'twill draw us closer.

Put it first—'twill banish strife.

Put it first—the rest will follow.

Put it first—'twill bless our life.

Put it first—where Jesus put it.

Put it first—'tis God's own plan.

Put it first—and "no surrender."

Put Christ's mission in the van.

—The Mission Field.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

## EDITORIAL.

### A CROWN OF LIFE.

Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

Ours is indeed a cruel, unjust, ungenerous world if there be no life, no reward, and no punishment, beyond the grave. You cannot explain the life we live here, save by taking into account another life. There must be another to make this one have merit or meaning. Otherwise the wicked, the cruel, and the unjust have the advantage. For many of the very best and bravest men of this earth have gone to their death before their day, even in the prime of life, and in the vigor of their manhood. "And these \* \* received not the promise \* \* God having provided some better thing \* \*. (Heb. 11:39,40.)

John the Baptizer was yet a man in health, hope and strength, when wicked hands were laid upon him and a desperate design wrought his untimely death.

He remained faithful to the end. He had led an unselfish life. He had lived hard, worked zealously, wrought well. No crime could be laid at his door, save that he was a preacher of righteousness, and dared to tell the truth. If the truth hurt a governor in his palace, or a king upon his throne, it was no fault of John's. His was a voice crying in the wilderness calling upon men to forsake sin, reject error and turn to the truth.

For such a man as that to suffer an untimely death, and receive no reward beyond this uncertain world, is inconceivable. And for the wicked man who wrought his death, and the still more wicked woman who designed and demanded it, to go free, unpunished and untrammelled in another world, where justice is meted out and righteousness reigns, is equally repugnant and unthinkable. And here let it be said that the wicked may seem to retard, they cannot hinder and stop, the work of grace and peace and truth as it proceeds adown the current of time. Herod, nor his illegitimate consort, nor the vain and vulgar princess who aroused the passion of a wicked court, had never been heard of in history nor in song, but for the inglorious and ignoble part they took in trying to hinder God's designs and thwart from its course the plan and purpose of righteousness. It must needs be that offenses come, but woe unto that man by whom they come. The white light of goodly and godly lives makes more apparent the dark outlines, and the hideous mien, of souls that are steeped in sin, of characters that

are builded in unrighteousness. The life of Herod and his consort are the darker and more dastardly because in the background is the glorious relief of a godly life, the brilliancy and the beauty of one on the world's greatest and best characters.

It is no measure of a life's work and usefulness that it goes out before it seems to be complete and finished here. It may seem out of place, untimely, uncalled for, unjust—its early taking off. Let it be so. God knows. But this we know: if it is lived well here to the time of its going, be that early or late, God will finish its work, and the crown is ready and waiting. Time does not count in this. "Be thou faithful unto death, and I will give thee a crown of life." The crown is a gift. Ours is the work and the privilege of being faithful unto the end—be that end close at hand, immediate, untimely, or remote.

### STANDING COMMITTEES.

The trouble about standing committees is that, as a rule, about all they do is to stand. They neither walk to find work, run to discover opportunity, ride to learn duty, or sit down to think over responsibility. They just stand. That is all that can be said of most of them. They do not stand for anything, neither do they stand against anything. It is not considered within their privilege or prerogative to stand for or against anything, but just to stand. A bronze statue would do as well, or a tree, or a trunk or a stump. Just so something stands we are satisfied, content, delighted.

Is it not so? Last fall at annual conference your presiding officer appointed a "standing" committee on Sunday schools. Now of all the folks in this world who ought not to stand it is those who have upon them the cause and the care of Sunday schools. Now, have you heard of your Committee on Sunday Schools doing anything these ten months? Has this committee given your school any ideas, made of it any requests, asked from it any facts, or aided it in any of its struggles? Hardly. What is a Committee on Sunday Schools for? Why, it is to stand. Of course, that is what it signifies. Then, and here is the only exception to its posture, on the first night of Conference, or at recess of the second day, it will limber up enough to take a pencil in hand (not a pen, mind you, for that would necessitate forethought or looking for something) and scratch out a few lines on rough tablet paper, or on the fly leaf of a hymn book, and when the "Report on Sunday Schools" is called, presto: with flourish and finish the platitudinous recommendations are read out, the chairman who stands indulges

a few feeble remarks, the pencil marked manuscript goes to the Secretary's desk, and the work(?) of your Committee on Sunday schools for a year is done.

Meanwhile, a thousand children, within the bounds of the Conference, who ought to be in Sunday school have not been, neither have they been asked to go, to Sunday school. Meanwhile, scores of hungry superintendents have been wanting light and help and inspiration. Meanwhile a dozen desolate places have been without schools and should have had schools. Meanwhile teachers have been indifferent and absent, schools have been lagging, and better methods have been unheard of. But what boots it all to your Committee on Sunday Schools? Their business is to stand, and haven't they been standing? We should say!

This is just *unum ex multis*. The other committees do likewise. They stand. What has your "standing" Committee on Literature done this year, or last, or the year before? Stood, of course. What else is it for? It bent over and hurriedly penciled out a few lines of froth and frill and flurry on a night of Conference. Then next day it bewailed the fact that our young people were reading so many novels, our old people so many political papers, and our middle aged so many farm journals. Has the Committee on Religious Literature done anything under the sun to get the teeming thousands to buy, beg, borrow, or read religious literature of any sort, save to read a few platitudes and speak a few words (and then give way to the editor) on the day of Conference?

The heathen are in darkness, the missionaries need funds, the cause languishes, the treasury is empty. Well, what boots it to your "standing" Committee on Foreign Missions? Their business is to stand and aren't they standing? Just count on them. And so of the round of our standing committees, more or less.

Resolved: That our Standing Committees be given something to do or be abolished.

Most of them have been standing for twenty years. Isn't it time for them to move, or to sit down?

### THE SELF-MADE MAN.

Who is he? this "self-made" man we hear so much about? I saw a man the other day riding in a magnificent five-seated touring car. He lived on a corner in a beautiful house, and he had two stenographers and a bookkeeper at his place of business. Asked who he was the information was given that he was the richest man in town, and best of all, he was a "self-made man." Time was when he hammered in the village black-

smith, clerked in the corner grocery, and came to the top step by step. Good. That is fine. The man had remained sober, worked hard, lived close, saved money. Let us be thankful and take courage. Society is built up in such manner.

Let us examine this spectacular and exemplary(?) man a little further, since fathers are mentioning him to their boys, and lads are holding him before them as patterns to cut after.

This self-made man has made self, but it happens that through these years about all he has made or thought of making was—Self. If there was an enterprise in the community that would bring money direct to him, he took stock, otherwise he was hands off. He had not given a hundred dollars to charity in all his life. He had shown no public spirit whatever so far as building up institutions and enterprises for others was concerned. He was not even a member of the church; was too busy making Self to go to church or take stock in church enterprises. He had not been to Sunday school or a prayer meeting in a decade. He did not take much stock in preachers, religion and such. It had taken his time and strength to make Self.

It is strange how a catch-term, once it gets abroad, will live flourish and fool people. Do you know that numbers of your so-called Self-made men have been so busy making Self that they have not helped to make the world nor their community better, happier, more wholesome, by their living in it.

Who is a self-made man anyway? What is his pursuit and purpose? Is not the man who is really and truly self-made the one who has wrought in the name and in the fear of God, holding himself accountable to God for what he has done, what he does, and what he is. Is not the really and truly self-made man the God-made man, the man who in the fear of God and in the love of his fellows, has wrought for the glory of God and the betterment of others, as well as of Self?

#### THE DELUSION OF DENIAL.

Do not be deceived by a mere denial. Anybody can deny. To affirm, and to prove what you affirm, is a more manly, but usually a more difficult proposition.

A United States Senator, one Heyburn, from Idaho, denied, in the Senate recently, that Thomas Jefferson wrote the Declaration of Independence. It makes no difference that the original document, in its original draught, with erasures and addenda, and in Jefferson's known hand writing and with Jefferson's signature attached, is under lock and key and that

a fac-simile copy is under glass for inspection in the War Department at Washington. And it makes no difference further, that the people of Jefferson's day said and believed that he wrote the Declaration, and acted toward him as if he did write it. This Heyburn overrides these stern facts and simply denies that Jefferson wrote the document accredited to him, because it does not seem, by some external evidence, that he could have written it!

If with all these unmistakable proofs before him a United States Senator could, one hundred and thirty-six years afterwards, deny that Jefferson wrote the Declaration, is it any wonder that two thousand and three thousand years afterwards there could be found men who deny that Matthew wrote the first Gospel, Mark the second, Luke the third, and John the fourth? Denial is very easy. Do not be deceived nor deluded by it.

#### LAST THOUGHTS.

These are always interesting when they refer to one who was sincere and who was sane, sober and composed at the moment they were penned. Here is a bit of real history as pathetic and pointed as it is interesting. The last thoughts of the queenly mother were for her dear, unfortunate children. We take it from the New York Advocate:

"The prayer book of Marie Antoinette, which that unfortunate queen took with her into prison, and in which she wrote her last thoughts, has just been brought to light in a provincial town of France, according to a report cabled to the New York Times. The volume was printed in 1757, and was entitled, 'Office of the Divine Providence for the Use of the Royal House of St. Louis at St. Cyr and of the Faithful.' A well-known antiquarian of Paris submitted the writing in the back of the book to the principal expert in France, who affirms that there cannot be the slightest doubt that it contains the last words ever penned by the unhappy Marie Antoinette. The sentences are these:

"'16th of October—half-past four—morning. May God have pity on me. My eyes have no more tears to weep for you, my dear children. Adieu, Adieu. Marie Antoinette.'"

#### NOTICE.

I wish to request that all parties, writing to the Christian Sun office on business, sign their names so as to enable us to act intelligently.

One good subscriber writes us to change the address of his paper from one office to another, but fails to sign his name. Now

much as we would like to comply with that request, we are not able to do so without further instructions. Let us have names, please. C. C. Peel,

Business Mgr. Christian Sun.

#### MIGRATION OF CONSUMPTIVES.

Physicians in all of the eastern and southern states will be asked by the National Association for the Study and Prevention of Tuberculosis to stop sending consumptives in the last stages of tuberculosis and without sufficient funds to the southwestern part of the United States in search of health, according to an announcement made today by that association.

While it is impossible to tell accurately how many consumptives there are at present living in the states of Colorado, New Mexico, Arizona, Southern California, and Western Texas, it is probable that no less than 10 per cent. of the 6,000,000 people in this territory have tuberculosis themselves or have come to the West because some member of their family has had it. Every year, the health authorities estimate, not less than 10,000 consumptives hopelessly diseased come West to die. For these cases, the climate of this section of the country can do nothing and they are compelled to die in strange surroundings and thousands of miles from home and friends.

The National Association points out further that from 50 to 60 per cent. of these advanced cases are too poor to provide the proper necessities of life and they are either starved to death or compelled to accept the meagre charity which this part of the country affords.

In an effort to stop the migration of consumptives of this class to the Southwest, the National Association will ask physicians to be more careful in ordering patients to go away, and will also ask railroads to discontinue their practice of selling 'charity' tickets to those who cannot afford to pay full fare. "No consumptive should go to Colorado, California, or the West for his health," says the Association, "unless he has a good chance for recovery from his disease, and unless especially he has at least \$1,000 to spend for this purpose, over and above what his family may need.

"Tuberculosis can be cured in any part of the United States, and it is not necessary for a tuberculosis patient to go West. Whenever possible, the National Association urges tuberculosis patients who have not ample funds to go to a sanatorium near home, and if they cannot do this, to take the cure in their own homes, under the direction of a physician."

### VALLEY LETTER.

The Virginia Valley Central Conference met in annual session at Linville, Aug. 15-17. The ministers of the Conference present were Revs. W. T. Walters, L. L. Lassiter, H. C. Moore, A. W. Andes. Those absent were Rev. M. L. Bryant, J. W. Dofflemyre, Killis Roach. Revs. M. L. Bryant and J. W. Dofflemyre were kept away by ill health, and the Secretary was instructed to write them letters of sympathy in their affliction.

Out of the 25 churches composing the Conference 18 were represented by one or more delegates, and 23 sent in reports.

The following officers were elected: President, Rev. W. T. Walters; Vice-president, J. C. Bradford; Assistant Secretary, W. C. Hook. A. W. Andes is the Secretary and Samuel Earman is the Treasurer, both of which offices are standing.

The annual address was delivered by Rev. R. L. Williamson, and was a most excellent one.

A partial report of the Home Mission Committee was adopted recommending that Winchester be received into the Conference, and that the delegates be seated.

Rev. A. W. Andes was elected to deliver the Annual Address next year, with W. C. Hook as alternate.

Rev. R. L. Williamson presented a letter of transfer from the Western N. C. Conference and was received into this Conference.

On Friday afternoon the Conference was divided, the men meeting in the Christian Church, and the women in the Methodist Church near by. The men were ably addressed by Dr. J. F. Burnett on the subject, "Men and the Kingdom."

At the Methodist church the women were addressed on the subject, "The Day of Opportunity for Women," by Dr. W. H. Denison. Mrs. W. H. Denison, who is a member of the Women's Home Mission Board of the A. C. C. was then introduced to the body and effected the organization of a Conference Women's Home Mission Board. The following officers were elected: President, Mrs. W. T. Walters; Secretary, Miss Hannah O. C. Martz; Treasurer, Miss Ivie D. Andes. The women then returned to the Christian church, where Dr. Denison delivered an address on Missions.

The Home Mission Committee made the following recommendations which were adopted: That the Conference Missionary Association be continued; that \$145 be paid out of the Home Mission Funds toward the support of Rev. A. W. Andes, and \$80 to Rev. R. L. Williamson; that one-tenth of all Home Mission Funds be appropriated to the Church Loan Fund of the Southern Christian Convention;

that all available Church Extension Funds be appropriated to the Winchester work; that all the churches of the Conference raise their part of the Winchester debt, assumed by the Conference as apportioned by the Executive Committee, and that the five-year subscription plan, adopted by the Winchester Church, be used in raising said funds; that the Conference ask the Mission Boards of the American, and the Southern Christian Conventions, and the Christian Missionary Association of the Eastern Va. Conference to aid in the Winchester work; that the Executive Committee of the Conference provide for the work of all pastorless churches in the Conference, and that this Committee be empowered to make an appropriation for this work, subject to the approval of the Home Mission Committee.

An Executive Committee of the Women's Missionary Board was appointed as follows: Mrs. Mary E. Grove, Mrs. J. K. Roebush, Mrs. Samuel Earman.

The report on Moral Reform Friday night called forth some excellent addresses.

The Treasurer of the Conference Missionary Association reported \$150 in membership fees received during this year.

An able address on Education was delivered by Dr. W. A. Harper, President of Elon College.

The Committee on Foreign Missions recommended that a Mission Secretary be appointed whose duty it shall be to canvass the Conference in the interest of Missions. W. C. Hook was appointed.

Committee to select place for next session of Conference reported Winchester as the place selected.

It was voted that the president and secretary and one other person chosen by them shall constitute a committee to arrange a program for each session of Conference, and that the third person on the committee be a different person each year.

The committee to secure legal advice in regard to deeding our church property submitted the following trust clause, which was adopted: "In trust that said premises shall be used, kept, maintained, and disposed of, as a place of divine worship for the use of the ministry and membership of the denomination known as 'The Christian Church,' worshipping at \_\_\_\_\_ near \_\_\_\_\_ in \_\_\_\_\_ Co., \_\_\_\_\_, subject to the usage of said church as from time to time authorized and declared by the 'Virginia Valley Central Christian Conference,' or its successor in authority.

Upon the further trust that should said congregation cease to exist, as a re-

ligious organization, then the property herein conveyed with all improvements, rights, privileges, and appurtenances thereto belonging, shall be sold and the proceeds paid over to the Treasurer of said Annual Conference, to be disposed of as said Conference may direct.

The Secretary was directed to have blank forms of deeds printed for use in deeding our church property.

The Saturday night session consisted of a Christian Endeavor Rally.

The following distinguished visitors were present and added much to the Conference: Rev. J. F. Burnett, D. D., Secretary of the A. C. C.; Rev. W. H. Denison, D. D., pastor of the Memorial Christian Temple, Norfolk, Va.; Rev. J. L. Foster, Superintendent of the Christian Orphanage, Elon College, N. C.; Dr. W. A. Harper, President of Elon College; Rev. John H. Barney, from the Ray's Hill and Southern Pennsylvania Conference.

In many respects I believe this was the best Conference we have ever had. More enthusiasm was manifested, more interest taken in the various phases of work discussed, and more money collected than ever before. The amount of Conference Apportionments paid in was \$461.51. In addition to this the Conference Missionary Association added \$150 to the Home Mission Fund. \$214.72 was raised in cash and subscriptions for Home Missions. \$300 was raised for the Winchester work. A collection was taken for Foreign Missions amounting to \$14.20. \$40.22 in cash and pledges for the A. C. C., and \$28.95 for the visiting ministers.

Let us hope that next year will be even a great deal better.

A. W. Andes, Sec.

Harrisonburg, Va.

### ELON COLLEGE LETTER.

**A Burning Question—Shall Our Education be Christian or Unchristian?**

**A Startling Revelation!**

The National Educational Association, which is supposed to reflect the educational sentiment of the country as faithfully as such an organization can, has just adjourned. It suggests in its platform many needed reforms and is eloquent in its plea for the rural public school, larger and better school houses, beautification of school grounds, practical education, and kindred themes, but does not even make mention of the religious life as at all within the province of education. O tempora! O mores!

**A Study in Values—Weigh Well!**

Our various State Constitutions and Bureau of Education in the Department of the Interior recognize that education is the duty of the State. These same in-

struments, as well as the Constitution of the United States, affirm that the church and state shall be forever separate and distinct in this country. In the popular thought the church has been accepted as the synonym of religion, and so the conclusion has been drawn that there must be no religious instruction in the public schools or the state institutions of higher learning. If it is the duty of the state to educate that its citizens may be intelligent and provide livings for themselves, is it not also the duty of the state to provide moral and religious instruction that the graduates of its school system may be law-abiding and upright? Is it worth while to educate a man's head and neglect his conscience? Which is worth more to a state, an intellectual prodigy without character or an intelligent man of character? Is it any more the duty of the State to provide for education than for religion?

#### **A Tremendous Blunder.**

But this is not the end of it. Not only have we seen the Bible and prayer excluded from our public schools, but we have seen something positively hurtful to moral and spiritual growth put in its place. In the public school age the pupil is in its own home when not in school and so the evil effect of the lack of moral and religious instruction does not appear, the parents' admonition and the home influences acting as a corrective to any moral or spiritual laxness that may tend to develop from the school, but even here teachers whose moral character is low and whose opposition to religion is outspoken have their depressing effect on their pupils. I would like to see the time come when no man who was questionable as to his moral life and hostile in his opinions to the Christian religion should be permitted to teach in our public schools and the state runs a great risk of immoral infection from this deadly source today. When will a free people in the wild clamor for a false liberty of religious opinion see the fatal error they have committed in not protecting the fountain-head of our public school system from moral pollution?

#### **Religious Divorce-Courts—Avoid Them!**

Even worse does the status of religious instruction become in the institutions of higher learning, worse intrinsically and worse also because of the lack of counteracting home influences which serve to nullify the direful effects of irreligion in the public schools of secondary grade. When we send our sons and daughters off to College, they are on their own responsibility. When deadly seeds of unbelief, of infidelity, of skepticism are sown in their hearts, there are no paren-

tal words to uproot them. They must be so thoroughly grounded in their religious life that they will be able of their own power to question and disprove to their own satisfaction the destructive teachings of those they are supposed to accept as authorities, or they shall lose their respect for religion. This is not an idle dream; it is fact, sad fact, and these statements are made upon a basis of experience and observation. I record with solemn affirmation that I have known many instances where devout Christians have lost their devotion to their church and their God through a false step in the choice of the place of their higher education. They went away religious; they came back irreligious, scoffers. There would be no such objection to state institutions of higher learning as we constantly hear, if they had not really become divorce courts, divorcing their students from religion and marry them to irreligion.

#### **Religion or Irreligion—Which?**

It amounts to just this: Shall our sons and daughters go to institutions where religion or irreligion is taught? There is no midway ground. Religion is not a separate department of life and cannot be set off from other vital questions by strict lines of division. Religion enters into every relation of life and must be provided for at every step. It is impossible to arrange a College curriculum in such way as to exclude religious instruction, so as not to be forced to take position on certain vital religious and spiritual interests. History and the Social Sciences simply cannot be taught without involving instruction favorable or inimical to religious growth. The same is true of Natural Sciences. Literature has a tremendous bearing on the spiritual life, and it makes no difference whether this literature is ancient or modern. Philosophy cannot be touched without involving spiritual interests. Even mathematics has its religious aspect. Since there can be no education that does not have its religious bearing, how can we escape the conclusion that our young people during the fateful four years of College life are developing an intellectual bias for or against the religious life? There is no escape; we are providing them a wholesome religious atmosphere or they are breathing miasmatic germs destructive of the spiritual life. **Our education shall be Christian or unchristian,** and each individual parent shall settle that issue,—it cannot be avoided.

#### **The Free Tuition Bait—A Farce.**

What will the outcome be? Will the State College push the Christian College to the wall? Ostensibly they have the

advantage, because they can put their hands in my pocket and in yours and take therefrom the money to perpetuate themselves! When they lose a student in open, fair competition, they can carry the contest still further and award scholarships without limit, relying upon the power of taxation within their grasp, and they are doing it every day, though even with free tuition it costs more to educate at these schools than in the Christian Colleges and pay tuition. Ostensibly these scholarships are given to those who expect to teach or to those who deserve them, which latter class are limited in number supposedly, but actually anybody who lets it be known that he will come on no other condition will find the scholarship "available," and more often they are given to the scions of rich men and politicians than to those who need them most. Shall this public plunder continue forever? Never! But why not? What reason have you to believe that the Christian College shall continue in the face of the tremendous odds against it?

#### **The Christian College is the Place for the Proper Unfolding of Character in Youth!**

I believe the Christian College is here to stay and to grow and to increase, because it furnishes **that element of life** without which there can be no enduring estate or state, **character**. If the time were ever to come, wherein the great majority of our intellectual men were without character, the death knell of the state would already have sounded. But that day will not come. I am exceedingly optimistic over the situation. There will always be some to whom the monetary consideration of free tuition in a State College and the false supposition that it will make education cheaper for them, will outweigh the character-developing process in the Christian College, and if the product turned out by the State College could in any way compare with the product in Christian character of the Christian College, it is conceivable that eventually the Christian College would cease to exist. Of those who accept the farcical monetary bait, many will return moral perverts and religious scoffers, and the observation of these unfortunates will steel the thinking parents round about them against any such appeal in their case. The Christian College, the product of Christian hearts for the Christian end of educating the heart as well as the head, is destined to fill a larger place in our educational life, and will make our education safely Christian.

#### **Our Education is to be Christian!**

But I ought to add, in conclusion, that

this optimistic view will not make it less necessary for the friends of Christian Education to do their full duty by their Christian Colleges. The Carnegie Foundation, the Rockefeller Foundation, and scores of rich men, whose hearts are poor, are active to break the power of the religion over education. They will succeed, unless the liberality of the Christian world shall exceed the lavishness of these few would-be philanthropists in the educational realm. I have faith and reason to believe that the men and women of the Church of God will rally to the Christian Colleges and will save them from eclipse and to the world's upbuilding. Whether or not our education shall be Christian or unchristian is to be determined in the support accorded the Christian College by the followers of Christ. I believe they will amply support them, both by gifts and by patronage, and for that reason with confidence I give utterance to the faith that is in me, that **Our Education is to be Christian.**

W. A. Harper.

#### NOTES AND PERSONALS.

—Strive to do some one a good turn today.

—Elon College opens next Wednesday, Sept. 4th, its 23rd session.

—The world is already sad and sorrowful enough. Try today to add to its good cheer and sunshine.

—At any rate Dr. Staley talks sense and wisdom about school teachers and campaign contributions in his Suffolk Letter this week.

—How come a "standing" officer, a "standing" committee? The term is usually appropriate and significant, but is not very reassuring or promising as to results.

—The "World in Baltimore" is the next great missionary exposition, and is to be held October 26 to November 30. These expositions are said to be wonderful ocular demonstrations of what missions mean and are doing.

—The Elon College Weekly came out Aug. 23 as a vacation number and is exceedingly creditable and meritorious in every way. It is filled with interesting matter about the College, alumni, former students, and Elon's rapid development.

—On August 1 our government concluded a trade involving 800,000,000 feet of lumber in the Sierra Nevada forest reserve. This is said to be the largest timber deal in the history of our country. The purchase was by a San Francisco company.

—Not all public men die rich. The late Justice Harlan of the Supreme Court, "the honest judge," died, after a long

tenure of service on the bench, leaving an estate of less than \$2,500. Congress is expected to appropriate \$12,500 for the support of the widow and daughters.

—The Sun's editor most heartily agrees with what Rev. W. S. Long, D. D., has to say in another column about the present number of the Elon College Bulletin. We had already expressed our opinion about the publication as seen elsewhere, and trust, as Dr. Long suggests, that Sun readers will secure a copy of the Bulletin—it is for free distribution—and read it.

—Of course Revs. N. G. Newman, D. D., C. H. Rowland and J. O. Cox are the envy of all the pastors and preachers now. They spent their vacation at Northfield in real rest, and in spiritual feasts and refreshments. Their churches and congregations will all get benefits through the year from the four weeks their pastors have spent in devotional service and Bible study.

—The 1912 Opening Number Bulletin of Elon College, recently from the press, and now for free distribution, is certainly a creditable issue and one worth reading. It reflects great credit upon the institution, upon the mind that conceived it and the men who wrought it. It is "Dedicated to the Class of 1913," and is stamped on its outside cover pages with old gold and bound in blue, the class colors. It is beautifully printed and filled with efficient and attractive reading matter.

—His church granted Rev. W. D. Harward, Newport News, Va., three weeks' vacation, two of which were spent at the Wakefield, Va., camp meeting and visiting in Isle of Wight Co., the third one, this week, being spent with Rev. C. C. Jones in a series of meetings at Wakefield. The work on the Sunday school rooms of the Newport News church is progressing nicely and is expected finished by Oct. 1st. This will add greatly to the comfort, convenience and appearance of the church building.

—Elon College opens for its twenty-third annual session Wednesday, Sept. 4. There is, we are assured, every evidence of the best opening in all the history of the College. This is as it should be. To live institutions must go forward, improve, develop. There is no stand still. As the years come an institution gains friends, increases its efficiency, grows in merit and in the affections of the people. From its inception Elon has been blessed with worthy and capable men to guide its destiny and labor for its achievement. This was never truer, nor more apparent than at present. The president of the institution is loyal, consecrated, efficient,

progressive; his faculty are devoted to him, to the cause, and to their work; the institution was never so well equipped materially; and comforts and conveniences for students were never so abundant. In the light of these and similar facts the College is due to grow, and is proving itself worthy of all the prestige and the patronage that it desires.

#### SUFFOLK LETTER.

From College to cowshed has been my latest experience in vacation service; but it may seem a long distance from elegant supper with Dr. and Mrs. Atkinson, Joe Farmer and "Uncle Wellons", Dr. Watson and self at the table of President Harper and wife to consider matters of importance in a committee meeting, later, relating to a College Gymnasium and Dormitory, combined, to a parched up farm, tearing down and rebuilding a cowshed. But the cowshed is finished and the Gymnasium is still in the sand pit and brick kiln. As to the relative importance of the two buildings, I do not undertake, in vacation notes, to determine nor to inform the reader. Both, no doubt, have their true place to fill and the cowshed may serve a larger purpose than some folks think. At any rate, I now have a good shed fifty six feet long, twelve feet wide and eight and third feet high in the feed room, above the shelter for cows. That room contains five thousand six hundred cubic feet of space to store hay. It is covered with heart shingles, has good walls and floor. The shed underneath has southern exposure and space to feed. I feel proud of the new shed, as I worked with the small force these hot days in tearing down the old and erecting the new shed. It may not develop the cows physically, intellectually, and morally, as the Gymnasium will the students, but it will protect the useful beasts in winter. I doubt whether enough attention is given to cowsheds. The world would be better and richer if more were done for domestic animals and especially the cow. She does more for man for the help she gets than any other domestic creature, unless it is the hen. She sits at almost every table in cottage or palace in butter or milk. I shall feel more like family prayers on winter nights to know that I have done something for the comfort of the non-productive cattle in my vacation. The cows that furnish our milk and butter have individual stalls in the main barn.

I hope Dr. Harper will get the Gymnasium finished by January, 1913, and that Elon boys will all receive proper instruction in physical culture. The girls' Gym-

nasium will be ready for use at the opening, September.

I read in the *News and Observer* one day this week that the Finance Committee of the Wilson Democratic Campaign had planned to ask the school teachers to contribute *one dollar apiece* to the fund. I read a good deal and hear a good deal of criticism about large contributions by corporations and rich men to run campaigns. It is condemned and investigating committees from Congress are all the time charging corruption for such contributions. If candidates cannot bear the expense of campaigns then it follows that others must pay the expense. But it does seem a greater outrage on pure politics to ask the poorly paid school teachers of the country to pay the campaign expenses of candidates, who, as yet, have done nothing worthy of mention in the interest of teachers, than for rich men or even corporations to pay such expenses. It is even worse to corrupt politics by grinding the hardest worked and most poorly paid class than for politics to be corrupted by large gifts. It would be better to pay campaign expenses by the State than for school teachers to pay them. The moral status of our citizenship is the matter involved in paying campaign expenses, of course, and that is why I am dealing with it in a church paper. There is too much in politics that proposes protection to the rights of the people, when, in reality, it is only an appeal for their votes. Demagoguery should be eliminated from campaign speeches and campaign literature and campaign funds should be collected and disbursed through honest channels and publicity given to their source and use. Present methods confuse and deceive and prejudice those who are willing to bear their part of an honest campaign. Until political parties do more for school teachers, it must be evident that it is an imposition to ask teachers for campaign money. W. W. Staley.

#### ELON BULLETIN.

Dr. Atkinson:

I wish to say to all parents who read *The Sun* that the Bulletin sent out by Dr. Harper last week contains matter that should appeal to all who have children to educate. There is nothing more important than the early religious training of our children, and few things more dangerous than sending them to schools that neglect or ignore the moral and religious side of their education.

Elon stands for the best moral and religious culture and may it ever be so. This was the purpose of its establishment.

W. S. Long.

Chapel Hill, N. C., Aug. 26, 1912.

#### MAKE NO BLUNDER.

Life is short, and death ends its opportunities forever, as far as science reveals.

The ills of life, by many so much dreaded, are short at the longest; but death is eternal, unless you are saved by Christ.

Men strive and even agonize for fortune, to "save them from want in old age". But many of them do not reach old age, most of them fail to get the fortune, and of those who succeed there are few who enjoy it, being compelled to toil to keep what they have gained.

Life is short, and death is long. If Christ breaks not the silence of death, it is never ending. And if you neglect his teachings and commandments, you should not claim his promises. Make no blunder. If his gospel opens reasonable visions of a future existence, his gospel has claims on your faith and obedience, which are just; and you cannot reject them without being worthy of the condemnation he denounced, when he said, "He that believeth not shall be damned". Make no blunder. God has a right to choose his own company in the future life.

J. J. Summerbell.

Dayton, Ohio.

#### SEVEN WAYS TO KILL A CHURCH.

Don't come. Stay at home, or go somewhere, rather than come to church. Staying at home is not only helping to kill the church, but by degrees is killing the spiritual life of the individual.

2. If you do come, come late. The faithful few are generally on time. Getting to church on time shows an interest in the Lord's work that no one can call in question.

3. If you come, come with your mind made up to take a back seat. Act as if you were afraid of the front seats and afraid to be seen.

4. If you come, come with your mind made up to find fault with the service, some who never have a good word to say about the church, nor the preaching of the Word, though they go to church occasionally.

5. If you do come, come determined not to give a cent to any object, not even to keep up the expenses of the church. Many say they would go to church if it was not for taking of so many collections, and yet such people never give anything. This ought not to keep them away.

6. If you come to church, return to your home without shaking hands with your pastor, or with any of the brethren or sisters. The preacher often, after a hard effort to reach his people, returns

to his home with the blues, saying: "I wonder what was the matter with brother Snyder, Brother Snow, Brother Simmons and Brother Smith—not one of them spoke to me."

7. If you come to church, come all alone; don't bring your wife, or husband, or children, or neighbors. Many people when they start to the house of the Lord slip off as if they were afraid some one would find out where they were going. "Andrew first findeth his own brother Simon, and he brought him to Jesus" (John 1:47).—*Biblical Recorder*.

#### THE MASTER'S APPROVAL.

Paul expressed it as his highest ambition "to be well pleasing unto him."

That is a worthy motive but not a very general one, perhaps. There are people who are particularly concerned to have the approval of society. There are those who are very fearful of public opinion. There are those who are quite content if "fortune" seems to smile upon them. The higher, the better motive than any of these, is that which Paul expressed, "to be well pleasing unto him."

John Stuart Mill has said; "Nor even now would it be easy for an unbeliever to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life."

John Stuart Mill was not unduly biased in favor of the Christian religion. His old father had rigidly kept the religious appeal away from the boy until he should come to full maturity, so that he might be able to view the religious motives with an absolutely unbiased mind. But when he came to think and speak for himself he conceived a wonderful admiration for Jesus. So that Gladstone called him "the saint of Rationalism."

It appears, therefore, that rationalism at its best consents that the wisest and sanest and highest rule of virtue is so to live that Christ would approve the life. There is no better rule of life. Christian soteriology would join with rationalism in saying that.

To think that Jesus Christ actually knows what we think and purpose and do each day, that our conduct gives either pleasure or pain to Him, is a reflection that tends to make one feel that life is no joke. It is serious business. If it is possible to live each day so as to give pleasure to Jesus Christ or to sadden and disappoint Him, it is worth while to begin the day with some serious reflections and with a prayer for strength to act worthily.—*United Presbyterian*.

## Sunday Schools and Christian Endeavor.

This department under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,  
**CHARLES A. HINES, Editor and Cor. Sec.,** Greensboro, N. C.

### THE "WHOLE FAMILY" PLAN.

If the Sunday school fails to reach every member of every family connected with the church, and especially those families in the town or community affiliated with no church, it is failing of the highest mission. Too many people in the church and school seem to be absorbed with the idea that their mission is to take care of those on the inside, and no effort is made to reach others.

To accomplish this end the various departments—Home, Mothers and Cradle Roll—have been established. Every encouragement should be given the idea of bringing all to the school every Sunday, and then superintendents should be provided for the ones who cannot come or who decline to come. Scarcely anybody in this day and time will refuse to enroll and study the literature at home. In fact, these departments of the home and cradle roll can be made self sustaining.

It is suggested that every school appoint a committee for each of these departments and enroll members. Gradually it will bring some of them into the active work of the Sunday school.

In the country schools the idea of having the whole family come to Sunday school should be encouraged. The Sabbath is a long day for those in rural communities and once the habit is formed it will be a delight to get to the school. Twenty average families, coming in wagons, carriages and buggies, will make a big, healthy, live school.

"Put on your thinking cap," and see if you cannot devise ways of carrying these suggestions into practice.

### REACHING THE GOAL.

Rally day is both the line from which the Sunday-school starts, and the goal toward which it presses forward. This feature is more characteristic of Rally Day than it is of Christmas, Children's Day, or the beginning of the calendar year. Splendid results are being obtained by taking advantage of this. The inspirational benefit of a big attendance on Rally Day is not to be discounted, but after all, that is only incidental. Rally Day now serves as a sort of reunion time, which is helping to make the Sunday-school more like a family; it offers a valid reason for

a campaign for increased membership; it is the most natural opportunity in the year for any significant changes in methods; it is a point of crystallization for new plans; it is easy to make it a time when the whole school shall realize that they are going to take a step in advance, that hereafter they are in a new block of the heavenly line, looking forward to the next signal; it is the self registering thermometer whose reading is to be held for comparison with the next Rally Day.—S. S. Executive.

### NEW C. E. SOCIETY AT BEREA.

A letter from Bro. C. M. Pritchett, of Altamahaw, tells of the organization of a Christian Endeavor Society at Berea Christian church. Berea is one of our most progressive churches, has many young people, and we believe the society will do much good. We trust it shall have frequent reports in the Sun.

### NOTES ON C. E. TOPIC, SEPT 8.

Why and How to Improve the Mind.—  
 Proverbs 9:1-11.

This is a school and college meeting. In school and college societies some very practical advice ought to be thrown out in the discussion of this subject—things that will make a better year for the student.

On the other hand, in the average society, there is abundant opportunity for making suggestions for mind improvement during the long winter evenings that are ahead. Let every member suggest at least one good book to be read during the winter. Would it not be well to ascertain how many members have read the Bible through, and obtain the promise of those who have not read it to make that the aim for the winter. There is no other book that will do the mind so much good.

All admit that the human mind needs cultivation. How to do it is a harder question. Once it has been decided what is the best way, it takes a great deal of will power and perseverance to pursue the course. There are no set rules that can be laid down. Every man must be the judge. There is a consciousness that will direct him if he will but search himself and determine the course.

Friends of education and experience will usually help you in selecting the right

course of reading. Go to them, acquaint them with what you expect to make your life purpose, what is your inclination, and they will assist you.

One of the secrets of youth is to keep an open and ready mind—a mind that is not confused with too much of the flotsam and jetsam of literature. It is a sad commentary upon our civilization, but none the less a fact, that many of our books and periodicals are of a character not designed to improve the mind but rather to entertain. One can read them until he does not care for the real meat—the things that improve and give stamina and virility to life.

### THOUGHTS FROM OTHERS.

It is a wonderful help to our education to pass on to others that which we have learned. There is no impression without expression.

The slogan of American progress to-day is "Efficiency." We must develop the mind to the utmost, that we may know the highest, serve the best. Each can get as much out of improving his mind as he puts of himself into it.

All knowledge is lost which ends in the knowing, for every truth we know is a candle given us to work by. Gain all the knowledge you can, and then use it for the highest purpose.—John Ruskin.

Mrs. J. G. Phelps Stokes stated epigrammatically, at a dinner in New York, the value of education. She said, "Many poor old people are spending their second childhood in the almshouse because they spent their first in earning instead of learning."

A little boy, being assured by his mother that it was God that made the flowers grow, asked, "Why doesn't He make some grow in our yard?" We cannot expect God to fill our thought-gardens with beautiful things unless we first get the soil ready.

We may greatly improve our minds through the use of books. In the very highest sense they are true labor-saving devices. What the loom does for the fingers, what the engine does for the feet, that, and more, books do for the mind. And it is not too much to say that these intellectual tools named books have increased the sum of knowledge gathered in the past century to an even greater degree than the increase in physical treasure.

### AS TO BOOKS.

Next to a friend's discourse, no morsel is more delicious than a ripe book; a book whose flavor is as refreshing at the thousandth tasting as at the first.—A. B. Aleot.

A book is a garden, an orchard, a storehouse. A book is a party; it is company, by the way; it is counsellor; it is a multitude of counsellors.—Henry Ward Beecher.

A book is good company. It is full of conversation without loquacity. It comes to your longings with full instruction, but pursues you never.—H. W. Beecher.

I conceive that books are like men's souls, divided into sheep and goats. Some few are going up, and carrying us up heavenward; calculated, I mean, to be of priceless advantage in teaching, in forwarding the teaching of all generations. Others, a frightful multitude, are going down.—Thomas Carlyle.

#### FOR DAILY READING.

Mon., Sept. 2.—Feed the mind.

1 Tim. 4:13—16.

Tues., Sept. 3.—By meditation. Josh. 1:8.

Wed., Sept. 4.—Study the Word.

Ps. 119:97—104.

Thurs., Sept. 5.—Profitable themes.

Phil. 4:8,9.

Fri., Sept. 6.—Dangers of ignorance.

Eph. 4:17—19.

Sat., Sept. 7.—The highest aim. Phil. 2:5.

Sun., Sept. 8.—Topic.

#### ELON COLLEGE NOTES.

Dr. Moffitt was a visitor here Thursday and Friday of last week. He sold his residence to Mr. J. E. Stroud, Liberty, N. C., one of the Commissioners of Alamance County.

Mr. A. W. Preston confirmed his trade with Mr. M. A. Reitzel on Thursday of last week and has placed his son-in-law, Mr. Parish, in charge of his business here. Mr. Parish will move his family here this fall. Elon welcomes him gladly.

Mr. Joseph Farmer, News Ferry, Va., has decided to move here this fall to educate his only daughter, Miss Josephine. He will occupy the Winborne cottage and conduct a farm near the College. Elon is happy to gain such citizens.

The town has what Dr. Staley diagnoses as building fever. Besides the repairs to the College buildings, the College is erecting a Club House for young men and beginning the new Gymnasium. Mr. J. B. Gerringer is erecting a handsome residence. Mr. Ward, father of Mrs. Amick, is soon to erect a home here. The Young Ladies' Hall has been enlarged. Mr. J. J. Lambeth is enlarging his cottage. The graded school building is forging to rapid completion. The music of the hammer, the swish of the paint brush, the groan of the saw, and the merry singing of the men sound good to our prosaic ears.

Rev. J. O. Cox spent Sunday night here

on his way to Monticello where he is to conduct a meeting this week. He reports a great trip to Northfield.

Mrs. D. L. Boone visited Mrs. C. A. Boone Saturday and Sunday. Mr. Boone also came up Sunday. Aunt Mollie has just returned from a visit to Durham.

The Building Committee of the College held a called session Saturday and conferred with the architect in regard to location of the new building.

Mrs. J. W. Patton is at home from a visit to friends in Wake County.

Mr. and Mrs. J. T. Hobby, of Raleigh, made their initial visit since their marriage in June. Miss Bryan looks natural here, but not under her new name.

Mr. C. B. Riddle filled the Monticello pulpit Sunday for Rev. L. I. Cox.

Prof. R. C. Cox, Liberty, N. C., is resting here for a few weeks, preparatory to his year in the University.

Mr. J. C. McAdams and Kirkpatrick Brothers have been awarded the brick contract on the new College building and broke ground for the foundation Monday.

The prospect continues bright despite the distressing crop conditions. Our friends are at work as never before, and their loyal efforts may avail much. Before another issue of *The Sun* reaches its readers, the results will be reduced to figures. We believe the figures will gladden the hearts of every sincere friend of the College.

Uncle Jim and Mrs. Harper are back from the Valley. It is needless to say the writer is also back.

Mr. R. L. Walker, class of 1911, was a pleasant visitor Sunday.

Mr. R. P. Iseley joined the local church Sunday. We are glad to welcome him.

W. A. H.

#### WHAT CHRISTIAN COLLEGES HAVE DONE.

A few years ago investigation was made of the proportion of leading men supplied by Christian Colleges. President E. M. Poteat, of Furman University, tells us that these were the results obtained:

Eight of the nine Justices of the Supreme Court of the United States were college men; seven of the eight were from Christian colleges.

Eighteen of the twenty-six presidents of the United States were college men; sixteen of the eighteen were from Christian colleges.

Eighteen of the twenty-six recognized masters in American letters were college men; seventeen of the eighteen were from Christian colleges.

Of the members of Congress in 1905 receiving college education and who were prominent enough to be mentioned in

"Who's Who," two-thirds were graduates of denominational colleges.

Of the Chinese Assembly at Nankin (1912) which voted the Chinese Republic, three-fourths were products of Christian schools and the president, Dr. Sun Yat Sen, himself a Christian, led the assembly in protesting against a policy of vengeance against the Manchus, giving as his reason that he was a Christian.

As a tree is known by its fruit, so a college is known by its graduates. And certainly the Christian college, through its alumni, demonstrates its efficiency as a training agency and its essentiality as a potent factor in the progress of the world.

There is evidently something about a Christian school that is worth while.—*Biblical Recorder, Raleigh.*

#### Golden Wedding.

Mr. and Mrs. J. N. H. Clendenin, of Graham, N. C., on Wednesday, July 31, 1912, celebrated their golden wedding. Mr. and Mrs. Clendenin are members of two of the oldest and best known families of Alamance County,—Longs, Stockards, Albrights, Staffords, Staleys, etc. Mrs. Clendenin was a daughter of Mr. Jacob Long, Mr. Clendenin, an uncle of Dr. W. W. Staley. All their children were present except Mr. George Clendenin, of Spartanburg, S. C., detained by sickness of his child. Those present were: Mrs. James Peterson of Hickory, N. C., Mrs. N. G. Newman, Holland, Va., Mrs. C. C. Thompson, Graham, N. C., Rev. C. M. Lane, who married Miss Ava Clendenin, deceased, and Miss Mollie and Frank Clendenin, of Graham, N. C. Brothers, sisters, nieces and nephews to the number of thirty were present. Capt. John R. Stockard, an uncle of the bride, who married them fifty years ago, conducted the beautiful exercises in the parlor just before dinner was served. Capt. Stockard was assisted by Dr. W. S. Long, a brother of the bride, and Dr. J. U. Newman, of Elon College, N. C. The presents were numerous and beautiful. A number of friends who could not attend sent five and ten-dollar gold pieces.

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## WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT OF THE SOUTHERN CHRISTIAN CONVENTION.

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Miss Bettie Stephenson, Boone, N. C., Superintendent Young Peoples' Societies and Cradle Roll.  
Mrs. H. W. Elder, Richland, Ga.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

### "ENCOURAGING NEWS."

We hear that a Woman's Board has been appointed in the Va. Valley Con. and that the prospects of a good work are bright. When the Georgia and Alabama Conferences appoint Boards for their respective Conferences, which they will no doubt do at an early date, the establishment of the work in all the Conferences of the S. C.C. will have been accomplished. A few societies have been organized already in these Conferences, and with Boards to foster and further the work, a greater impetus will be given. Let us plan not only to secure new members during the month of October, but also to organize a great number of new societies.

Another bit of encouragement comes from the Woman's Missionary Society of Suffolk. Mrs. Dick writes, "I have just sent a check of \$50.50 for the salary of Mrs. Pedro Roman. Also a nice check from the church missionary society." Very likely, the women of this church would not have done this, if they had not a Society, an organization through which to work. There are enough demands and needs for all the women of all of our churches to find some special work to do. There is nothing that will create a greater interest in missions than work of this kind. Try it and see.

### PROGRAM FOR SEPTEMBER.

Topic—Advancement Imperative.

Song—Onward, Christian Soldiers.

Prayer—for advancement along all lines of missionary endeavor, for increase in number and membership of societies, for increase of funds, that the ground

covered may be held, and that new fields may be occupied.

Scripture Lesson—Neh. 19—20.

Song—To the Work.

Bible Reading—Ex. 14:15, Neh. 4:6, II. Sam. 15:15, John 2:5, Matt. 28:18—20.

Papers or Discussion—Why it is imperative that we advance, The necessity of "advancing on our knees," Increased needs of the fields.

Prayer—for our missionaries, that they may have the Spirit of Christ, the founder of missions.

Song—I'm Here on Business for My King.

At this meeting plans should be perfected for the membership campaign to be waged in October. Committees should be appointed, the names of all probable members secured from the church register, and the matter carefully and prayerfully planned. It has been suggested that Committees work by twos for mutual encouragement and help. If our women are faithful to regard this matter, there will be a great increase in our membership as a result.

### YOUNG PEOPLE'S MISSIONARY SOCIETY MOVEMENT.

By Miss Bettie Stephenson.

The organized energy and enthusiasm of the young people of our land is recognized in every department of life as a force. The direction of this force into the broadest fields of usefulness and the most needy channels, is surely a wisely directed effort and worthy work. Such has the Woman's Home and Foreign Mission Board undertaken in fostering the Young People's Missionary Society movement. As the superintendent of this department I want to urge the presidents of the Woman's Missionary Societies and the pastors to begin at once the inauguration of this work in the various local churches.

As stated in a previous article, it is not the multiplicity of organizations that is our aim, but results, results in aroused missionary sentiment and enthusiasm; with this result accomplished our financial problem is solved. Since this is so, wherever there is a working Young People's Society of Christian Endeavor with a live missionary committee, I do not recommend the organization of a Young People's Missionary Society, because I believe the same results can be obtained through that medium without adding more machinery.

Whatever organization is accomplished

through, however, it seems necessary that there should be a mission study class, and at least a regular monthly meeting with a prepared program, and I trust that in every church in our Southern Christian Convention some person will see to it that some movement is made in this direction at once. Too long the matter has been delayed already. The latent power is to be found in every church community. I know because I have visited so many and come in touch with it. All that is needed to liberate this power and make it count in missionary activity and soul-saving is simply some person to take the initiative. Talk it up, and then begin the work, either through some already existing organization, or to create a Young People's Missionary Society. The constitutions for the last-named society may be had from either the Christian Sun office or myself.

I would be glad if the Corresponding Secretary of any Young People's Society already in existence would drop me a card simply stating the fact. I will gladly and promptly communicate with any concerning the work.

I hope and pray that some person or persons in each church will see and realize the importance of this work to the extent to undertake it.

Boone, N. C.

### HIS ADOPTED FATHER.

There is a custom in Japan by which any ambitious boy can adopt some man of distinction as his father, while the person thus honored is to recognize the choice and take care of the boy until he is old enough to care for himself. The name and fame of William J. Bryan became known in 1896 to a young Japanese student who sent this letter to him: "I have chosen you to be my father and will sail at once for the United States." A little later the boy appeared at the door of Bryan's home with the words, "I have come." He was adopted into the family and educated with Mr. Bryan's son, and then returned to Japan to share with his countrymen what he had received. What different men and women it would make of us, did we, with such implicit confidence, go to God saying, "I have come!" We, too, could then be educated, as befits children of God.—*Record of Christian Work.*

### NORTHFIELD AND MISSIONS.

D. L. Moody was more than an enthusiastic evangelist. He was an ardent advocate and supporter of missions, and one of three fundamentals in Northfield polity is missionary activity. The "Round Top" service, held each day about the setting of the sun on the hill where rests the

body of D. L. Moody, is missionary in spirit and purpose, and here many young men and women have consecrated themselves to the foreign field. Returned missionaries are always welcome at North-field, and many are found in attendance on the Conferences each year. One whole day, Monday, was given to missions, and it was one of the most interesting of the Conferences. I can refer to only a few of the speakers.

#### Miss Julia Brown

from Japan spoke informally but delightfully of her work there. Her face beamed with a joyous light as she told of the devotion and sacrifice of the Japanese Christian women. Love for country is the dominant passion of the Japanese, but to the converted and consecrated there is one stronger—love for Christ. This she said was demonstrated at the news of the fall of Port Arthur, when her Christian women fell upon their knees praying for suffering Japanese and Russians alike, and for the Kingdom of Christ.

#### Rev. Lewis Chamberlin

and others told of the work in India—the millions of widows and their miserable persecution, and what Christianity is doing for them, the tens of thousands of girls devoted to the temples and their unspeakable doom, the suffering and out-cast lepers, etc. One organization working among the lepers has 82 stations and the care of 12,000 souls. It spends \$370,000 a year, half of which is raised in the United States. Perhaps no people have ever received the gospel more gratefully. Many striking incidents were related. It was also shown that the principles of the gospel were reaching to the higher classes, and sometime a priest in a heathen temple would discourse on the life and character of Christ.

#### Rev. Fred Paton,

son of the famous missionary, John G. Paton, spoke of the New Hebrides. He was born and reared there, and like his father, is giving his life to the work. He told of the many changes in his own day, how from cannibalism and wild orgies around the grave of one buried alive they had been transformed into Christians, loyal to each other, and tender and self-sacrificing toward the unfortunate.

Others told of work in China, Burma, Mexico, etc., too much to relate. But here is the key note running through the whole—the universal witness—that the gospel of Jesus Christ is the power of God unto salvation alike in every land to all who will receive it.

N. G. Newman.

### SUNDAY SCHOOL SUPPLIES.

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\$129.50

Amt. 29th week .....209.45

Total .....\$1,988.51

Elon College, N. C., Aug. 21, 1912.

My Dear Children and Friends:—

We are glad to report a liberal offering this week and also a handsome donation by friends on "the water works and sewerage system." We had hoped to report nearly all the Convention subscriptions at one time, hence we have delayed till now. We shall ever be grateful to Rev. C. H. Rowland for his tender remarks following the children's concert at the Convention which led up to this liberal subscription for the necessary water and sewer equipment for the Orphanage building. We trust that the other friends who subscribed will pay and thus encourage the trustees to give the orphans this great comfort.

You see from the list of the monthly S. S. offerings that just about one-fourth are helping us—eleven this week. Suppose the number had been 44, and thus each week out of a possible 50 each week out of a possible 200 for the month, what a splendid help we would have. Superintendents and teachers, won't you kindly try to get your school to help us out that way?

We had a nice trip to the Valley Va. Conference last week, except it was so hot. In the Valley, as all other communities, we find many good and faithful friends to the orphanage. We received a liberal amount in cash and some subscriptions to come later. The Valley has a splendid condition this year—large wheat, grass, corn and apple crop. Uncle Jim had never seen so many apples before. Also the Valley is extending the cultivation of peaches, and shipments are liberal. The conference work was very good.

We wish so much that all the Sunday schools in this splendid country would

send us a monthly offering, let it be large or small.

The season seems dry in every direction, and our home crop with thousands of other crops over the hundreds of miles which we have looked at the last few weeks are burning for want of rain.

Please do not forget our canned fruit or vegetables, and if you could spare us one or two bushels of white corn for bread at once send it along. The following donations have been received:

Miss Annie Bagwell, Durham, N. C., one pillow.

Elmira Cotton Mills, Burlington, N. C., 650 yards gingham.

Durham Hosiery Mills, Durham, N. C., 10 dozen pairs girls' hose, 5 dozen pairs boys' hose.

Foster Shoe Co., Burlington, N. C., one dozen straw hats.

Salem Chapel Christian Church, Walnut Cove, N. C., by W. H. Marshall, nine sacks of apples. Southern Railway gave freight on these apples and will give free transportation on all donations if rate is asked before shipment is made.

Sister Bagwell and Foster Shoe Co. are old friends of the orphans and have been heard from before. Thank you.

The Elmira Cotton Mills indeed have given us a splendid help and one which will make the girls smile from the little tots to the age where any piece or fancy cut will please. They are all saying, "I want a dress of this" or "a dress of that." It's interesting to watch children of all ages. We are deeply grateful for this liberal gift.

Now the apple fever abides with us all the while, but the apples came about the 21st inst. from Salem Chapel on the happy suggestion of Bro. W. H. Marshall, and the children ate apples, canned apples and had apple pie. It was an apple time. What other church or community will do likewise? Thank you, kind friends.

Now the Durham Hosiery Mills, Durham, N. C., have hit us just right, and sent us 15 dozen pairs of stockings with great big feet and legs, just such that will suit our country farmer boys and girls (the orphanage runs a farm). This donation is just in time, as very soon the bare feet must have stockings and shoes. We genuinely appreciate this gift.

To all these kind and liberal donors we bow in profound gratitude in behalf of the orphans.

The children of the Orphanage gave their first "paid concert" at Haw River Christian Church August 21st, at 8 p. m. Later it was given at the Graded School Building. The audience was small but very much interested and appreciative. The moving picture show was in town

the same night and gave three reels of the late National Democratic Convention. This was the cause of the small audience. The children were delighted with the outing and thought that \$15.00 was fine for their first effort.

Let every one rally to the work now and enable us to pay off some of our grocery and clothing bills.

Yours for service,

Uncle Jim.

Franklinton, N. C., Aug. 19, 1912.

Dear Uncle Jim:—

We received your letter and in reply you will find enclosed one dollar, 25c. apiece for us. Wish we could send more, but cannot at present. Mama has reserved a can of fruit for your pantry, and is going to try to get others to send with hers. With much love from each of us,

Your little friends,

Janie, Rebekah, Eugene, and

Mary Pearce.

Many thanks, children, for your prompt reply. Thank your mama, too, for the can.

Franklinton, N. C., Apr. 16, 1912.

Dear Uncle Jim:—

I am seven months old and weigh 17 pounds. I send my dime. During the winter it was "no, north pole for mine," and I was not only a little country baby but an at-home baby; for I had never been out of sight of grandma's home until April 15, when mama took brother and me to Suffolk. Neither one of us cried on the train, and the Pullman conductor said we were good children and that he had one on recently who cried all the way from Portsmouth to Raleigh. Boppa met us at the station. Pon came to see us that night. Saturday p. m. I rode up street for the first time in our perambulator.

Sunday a. m. I attended church for the first time—papa's Easter service, and behaved nicely. "Uncle Boston's" granddaughter held me. Georgia's mama was going to keep me that night for mama to go to church, but it poured down rain too bad for Mary to come in time, so mama rolled me up in a blanket and carried me to church. I made a reputation for goodness which I fear I can't live up to. A gentleman told me I had made a fine beginning, but that my mama had set a high ideal before me by the name given and he feared I'd never reach it as I had so far to go.

Easter Monday p. m. I went with brother to Margaret Rawls' egg rolling. Tuesday I was invited out to spend the day for the first time, at the home of Mr. and Mrs. Will Jones. I had a fine time

and my first auto ride that day, in their car. Also heard their Vietrola.

Wednesday we spent the day with Mrs. Ballard and the original Miss Florence Harvey. Pontie was pleased with her little namesake and Mrs. Ballard told me she had a preference for girl babies as her only child was a girl and her grandchild was a little girl. Its nice that some people don't get worn out on girls and wish for boys. Pontie spent Easter Monday in Richmond and brought me a little hand embroidered bib.

That afternoon we called on my new cousin, Jacob Long Woodward, and in the evening attended prayer meeting.

Thursday we spent at brother's sweetheart's and they took me riding and to call on dear "Miss Nora."

Her Aunt Selma was there and held me much of the time. She was never worn out on girl babies either; for hers were boys.

Friday we went to spend the day at Mrs. Holland's with her twin grandchildren, but their brother Harry was sick and we were there without them. In the afternoon Mrs. Holland went with us to call on Miss Bessie Norfleet and Mrs. Truitt in her handsome new home. We stayed at Mrs. Moses Joyner's home the week we were there and she fell in love with me, too. Her little boy one year older than brother, liked me so much that the said he was crazy for a little sister.

Saturday morning we said farewell to Boppa, Suffolk and Suffolk friends and took the S. A. L. for Grandma Cheatham's. Dada met us below Henderson and we had a fine time there until the following Tuesday. Much love,

Florence Harvey Cheatham.

P. S. Uncle Jim, it is second week in August and here are my dimes for May, June and July. Papa brought them to me. We are house keeping in Roxboro and we received your letter, but you have no idea how busy mama has been for months. She has found my April letter written at Grandma's, and here it is.

F. H. C.

Well, Florence, this is an April fool, but one we appreciate even in August.

Roxboro, N. C., July 20, 1912.

Dear Uncle Jim:—

So many things have happened since I last wrote to you. I had my third trip to Suffolk Easter and enjoyed it very much in spite of being sick over half of the time. I fear I've lost my reputation for being good; for I cried at the rehearsal when some of the people spoke to me and would not rehearse my speech at first. But you see I had not seen any of

the people in a year. You can't guess how papa introduced me Easter Sunday morning when it was time for me to speak. He said: "The next is a recitation by the future candidate for the pastor of this church and you must make allowances, for he is fresh from the country." Then I was assisted to the platform and made my gestures while I recited:

"Five little angels to guard my bed—  
One at the foot and one at the head,  
One to sing and one to pray,  
And one to bear my spirit away."

I was naughty when Dorris came in the automobile to take us to her home. I cried and danced the war dance, but I was feverish and didn't know Dorris and expected Emmie. I apologized to her before I left Suffolk. I have the nicest "fweethart" at all. We received pretty Easter eggs and rabbits and biddies.

I made my first purchase Easter Saturday afternoon. James and mother went with me. Mother gave me a quarter and a dime in my little purse and I spent all but five cents change, buying Easter things. They were so pretty in Dickerson's store. Upshur Tucker and I had a nice time together, too.

I had my first real hat for Easter—a panama from mama and grandma. We had a nice time at Grandma Cheatham's and then returned to Grandma Staley's, and mother and I began to pack up things to come to Roxboro. Papa packed one barrel for us and the rest helped, too.

Here is my dime for April.

Fondly,

William Staley Cheatham.

P. S. My letter didn't get mailed on time either. Papa has been to see us and paid some dimes for me, too. Grandma sent me one by papa too. So here are dimes for May, June and July.

Wm. S. C.

It is good to have so many adding dime to dime, William Staley. It swells your column.

## AMONG THE CHURCHES.

### Alabama Letter.

Revival services are still in progress in this field. Where such meetings have been held, results have been encouraging.

Rev. J. H. Hughes reports the most successful revival at Noon Day the church has had in several years. Bro. Hughes was assisted in this meeting by Rev. J. W. Elder whose forceful sermons greatly delighted the congregation. The church was stirred and moved to active, zealous service for the Master. Eight members were received, five of whom are young men full of zeal and promise.

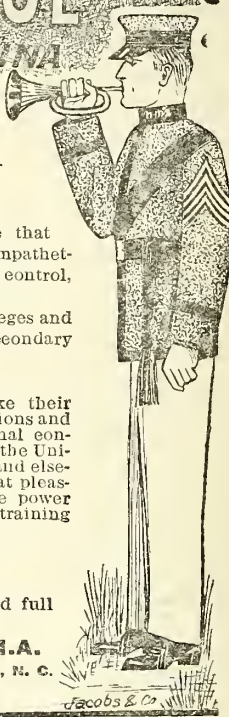
Rev. C. W. Carter is engaged in a revival at McGuire's Chapel this week. At



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and almost invariably make their mark at the higher institutions and in life. I have had personal contact with many of them at the University of North Carolina and elsewhere, and it gives me great pleasure to bear testimony to the power and worth of this genuine training school for young men."

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WILLIAM LOUIS POTEAT, LL. D., President Wake Forest College, writes: "I regard the Horner Military

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this writing we have learned nothing as to results.

The Baptist and Christian churches at Truett are this week holding union protracted services. Rev. Elton Laney, pastor of the Baptist church, and Rev. G. D. Hunt, pastor of the Christian church, are doing the preaching. A good meeting is in progress.

We learn today that Corinth church and community are in the midst of a most gracious revival. The pastor, Rev. J. D. Dollar, is being assisted by Revs. C. M. Dollar and T. W. Gray.

The union meeting which began here the second Sunday continued for nine days. Rev. H. W. Elder was present and did the preaching. The four churches of the town participated and a more brotherly spirit this writer has never seen. Indeed the fellowship of those nine days was delightful and inspiring. Our town was mightily moved for Christ and His cause. There was no great ingathering of members from the fact that about all of our people were already members. There were twenty or more conversion and eighteen united with the churches. Of this number seven joined the Christian church. We also received four by letter, making a total of eleven.

The writer pulled off from the union meeting here and went to Pleasant Grove for the eleven o'clock service last Sunday, at which service five members were received on profession of faith. This

gives us a total of eleven awaiting baptism at this point.

Our meeting at New Harmoy was somewhat hindered by several causes. Consequently we failed to accomplish what we had hoped. One member, the head of a family and a splendid citizen, was received on profession of faith.

There is wide spread regret due to the report of losing Rev. E. M. Carter from this conference. We would not stand between him and the call to duty, yet we do regret exceedingly losing him. Since he accepts the superintendency of the Christian Orphanage, our prayers shall go with him to this most responsible work..

G. O. Lankford.

Wadley, Ala., Aug. 21, 1912.

#### Waverly.

The annual revival meeting of Centerville Christian church was held this week. The first two days, Monday and Tuesday, only one service was held each day. Wednesday, Thursday and Friday we held all day services and dinner on the ground. Rev. C. C. Jones, of Wakefield, was with us and did a noble work. He preached faithfully and true and did great good, much endearing himself to the hearts of the people. There were four converts. Two united with the church at that place and two applied for membership at other places.

Next week I go to Union, Southampton,

to assist Bro. Peel in revival there. I was there with Bro. Stanley C. Harrell last year. It was a great meeting. I pray there may be a rich harvest again.

H. E. Rountree.

#### Chapel Hill.

We are glad to announce that about half enough bricks to build the Chapel Hill church are on the lot. The remainder will be there in a few days. The sand is already in place, the lime and cement are in a house at the depot. We are looking for the crushed rock for the foundation every day. Nearly all the material has been ordered and will soon be in place.

We have sent out a number of postal cards to the secretaries of the churches in the Western and the North Carolina and Virginia Conferences which we can not visit for the want of time, asking for small contributions to aid in the Chapel Hill work. Brethren, please do not let these requests go by unnoticed. Bills will be to pay every week. Now is an important time for this work. We hope to soon have a building for which you will all be thankful.

#### Oak Level.

The protracted meeting at this church commenced on Saturday before the first Sunday in August, Rev. W. W. Staley doing all the preaching after Saturday. It was of the highest order, holding the attention of everybody. Every sermon

was the same old Gospel in a new garment. The meeting continued till Thursday afternoon. The congregations were large and the music excellent. We missed Sister Staley and Miss Annie very much. Miss Annie had to remain at home with her mother who was too ill to leave her room. We hope and pray that she is much better ere this. The church was very much revived. There were two converts.

#### Christian Light.

The protracted meeting commenced at this church in the second Sunday in August and continued until Thursday afternoon. Congregations were fine, the music splendid, and good behavior adorned the occasion. The pastor did all the preaching. There were three converts.

#### Durham.

It was my good fortune to preach for Bro. J. O. Cox the third Sunday in August. I heard many expressions of the excellent work he has been doing at Durham.

#### Damascus.

Monday I reached this church to assist Bro. A. T. Banks in a protracted meeting. The congregations were large, the music inspiring, and the work of the brethren and sisters gave great strength to the occasion. Bro. Banks is held in high esteem by the church and congregation. I was delighted to meet Rev. T. W. Strowd and Dr. W. S. Long at this good old church.

It was delightful to meet many of my old friends to whom I preached in the by-gone years. I was sorry to find Robert Poythress and Sidney Long in bad health.

W. G. Clements.

#### Mt. Zion.

Our meeting at Mt. Zion was held the week following the 4th Sunday in July. Rev. J. S. Carden was present and assisted in the meeting. The meeting was good. There were seven converts and one accession. Others are expected to join. Bro. Carden endeared himself to the people. They would be gladd to hear him again. The meeting lasted five days.

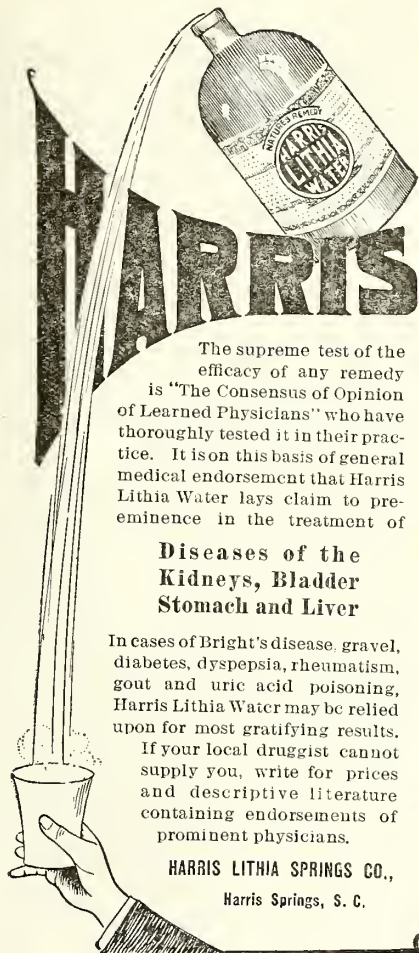
#### Bethel.

We began our meeting at Bethel the 1st Sunday in August and continued for five days. There were seven conversions and three additions. Bro. J. S. Carden, of the Christian Church and Bro. T. F. Haney of the Presbyterian church, of Hartsville, S. C., were present and aided in the meeting.

These brethren are much beloved by the congregation at Bethel.

Thos. W. Strowd.

Chapel Hill, N. C., Aug. 21, 1912.



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#### Antioch.

Our revival began at Antioch the second Sunday in August. On this day the church was too small to accommodate the people with seats, and with the exception of Monday morning the congregations were very large. Wednesday and Thursday the meeting house was again too small.

We had no ministerial assistance, but the church united their prayers and efforts with their pastor's and in answer to prayer God gave us a good meeting. On Wednesday afternoon the power came and seventeen were kneeling at the altar at one time under conviction and pleading for mercy.

God wonderfully revived both pastor and church. The doors of the church were opened Friday and some came in, others promised to join at next appointment.

There is yet a great work that needs to be done here, as the heads of several families are still unsaved. Brethren, pray for us. Yours in Christ,

B. J. Earp.

The old supposition that running water into which impurities have been cast, purifies itself while running twenty miles, is an error. Some water is never safe.

## WRITINGS and ADDRESSES

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